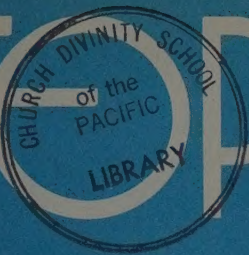


pg 2

# FORTH



**NOVEMBER**

**1954**

episcopal



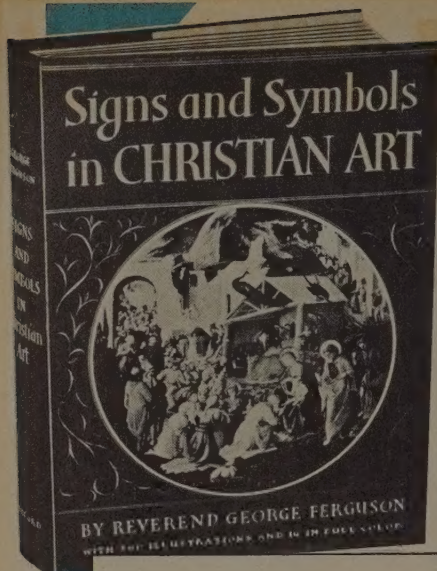
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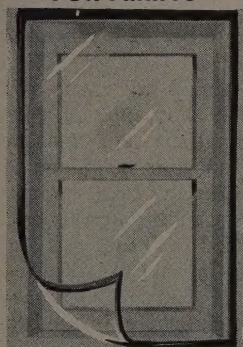
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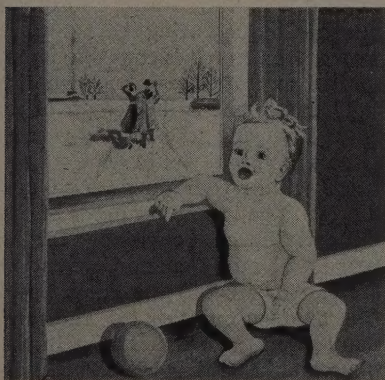
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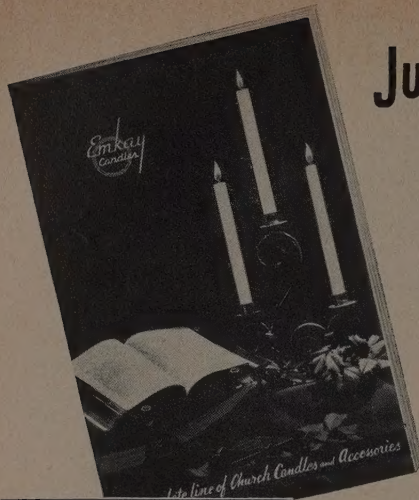
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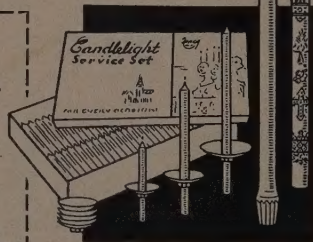
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## Turning the Pages

THIS is another exciting issue of FORTH. Months ago, when most of our readers were putting the finishing touches on their summer plans, I sat down with our advertising representatives to consider plans for Christmas. One result of those plans appears in this issue: the Special Gift Suggestions. This feature met with an enthusiastic response from advertisers, both old and new. I hope that it will commend itself to our readers; that it will help ease some of the tensions of Advent so that we may all greet the Nativity of our Lord with increased humility and abundant joy and thanksgiving.

A subscription to FORTH is an unusually appropriate Christmas gift and one which will last throughout the year. The order form enclosed with most of the copies of this issue offers special holiday rates for gift subscriptions.

This November issue of FORTH is annually designated Every Member Canvass Number. "What," I am sometimes asked, "is an Every Member Canvass number of a magazine such as FORTH?"

Obviously, timed to reach you when you with thousands of your fellow Episcopalians are making friendly calls on your neighbors in behalf of the Church's Program, this Every Member Canvass number cannot be concerned with methods and techniques of Canvass organization and canvassing. Such things have been cared for elsewhere, in the brochures *Why Canvass?*, *You, Too, Can Have a Real Canvass*, etc. It is concerned with the substance of the Canvass: the Church's Program. In a sense it is a reminder that throughout the Church during these autumn weeks, the Church is counting its resources so that it may know specifically the extent and strength of its witness during the coming year. Others have told you in detail of the needs within your own parish and diocese. The minimum needs of the General Church as envisioned for the year 1955 by the General Convention are summarized in the Alms Basin Chart shown on page 14. The summary given there comes alive in the photographs and stories which occupy most of this issue.

A large part of the general Church  
continued on page 4



# FORTH

VOL. 119 NO. 10

NOVEMBER 1954

William E. Leidt

PUBLISHER-EDITOR

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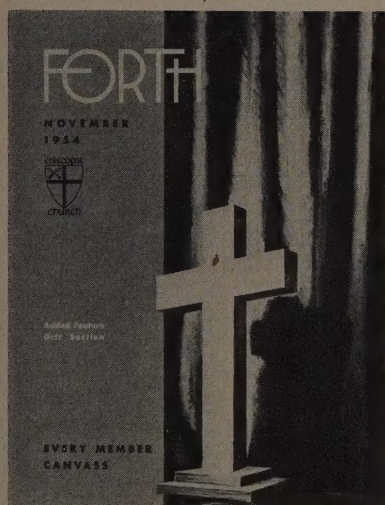
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THE COVER. As the Lord Has Blessed You, the theme of this year's Every Member Canvass, reminds us of the starting-point of Christian giving. We who have enjoyed the benefits of Christian citizenship, must share in the joyful responsibility of giving, to strengthen and to spread the Kingdom of God.

FORTH November, 1954, Volume 119, No. 10

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, Emmett Street, Bristol, Conn. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada 25c extra. Foreign postage 50c. Entered as Second Class Matter, January 20, 1954, at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Shor, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.



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## Turning the Pages

continued from page 2

Budget is the support of mission-aries, Christian men and women, highly skilled in the presentation of the Gospel in the complex world of the middle twentieth century. Such personnel requires careful selection, exact training, and continual strengthening. There is never a time when the Church does not need new missionaries. Among the new missionaries appointed during recent months are a half dozen who will serve the Church at the threshold of the Pacific, the Hawaiian Islands. They are introduced on page 19. The story of the new chapel at St. Margaret's House, Berkeley, Calif., where some women workers are trained is told on page 20.

A grave responsibility of the Church which has developed with accelerated speed during these mid-century years is its care of the young men and women in the Armed Forces. The Church's concern for these young people is somewhat evidenced by the recent visitation undertaken by the Rev. Robert J. Plumb to major installations in the Middle East (page 18).

The story of St. Thomas' Mission in Rodeo, Calif., (pages 15-17) hardly needs additional comment.

I have reserved for final mention the article with which this exciting number opens: The Church is a Family. Mrs. Heffner is the wife of a physician-priest. She has done considerable writing of an unusually high order including the recently published *With All Our Hearts* (50 cents) a collection of eleven services for group use in the devotional period of regular meetings. The Church is a Family is an exciting article. I hope that you will find it and this whole issue as exciting to read as it was to the editors to plan and prepare.—W. E. L.

TEN men are preparing for the ministry and fifteen building projects are under way in the Panama Canal Zone. Five students are preparing locally for Holy Orders and five are studying at seminaries in the United States.

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FORTH—November, 1954



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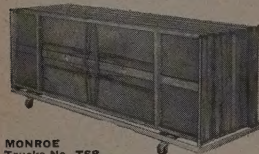
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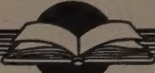
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Reviewed by  
**NASH K. BURGER**

THE American Jewish community is observing this year the three hundredth anniversary of the arrival in New York of the first Jews to settle as a group in this country. A number of Portuguese Jews came to New York in 1654 from Brazil. Today the five million American Jews constitute the largest number in any land and this country's only sizable non-Christian religious group. As Christians we respect the beliefs of our Jewish neighbors and share with them many features of religious faith, but we also recall that ours is a mission to preach the Gospel to all men.

A useful and important book for the Christian in this Jewish tercentennial year is *The Church and the Jewish People* (New York, International Missionary Council. \$1.50), a symposium edited by Gote Hedenquist. Initiated by the World Council of Churches and sponsored by the International Missionary Council's Committee on the Christian Approach to the Jews, this volume has an introduction by Stephen Neill and contributions by eleven other writers. The nature of Judaism and Christianity and various aspects of Jewish-Christian relations are discussed, and the book concludes with an appendix on the distribution of the world's 11,600,000 Jews and the 1948 World Council Report on the Christian Approach to the Jews.

The theme of the symposium is suggested in this quotation from Bishop Neill's introduction: "Christianity is a missionary religion, and it can never be anything else. It is the conviction of Christians that Christ died for all, and that this

continued on page 22

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# THE CHURCH



WITH four children in the household, there were usually present a number of extras, visitors of one or more of our own. To one little girl who was a newcomer in the neighborhood this was confusing. At the lunch table she asked, "Just how many brothers and sisters have you?"

William, then six, answered, with a shrug, "Oh, millions, I guess. There are too many of 'em to count."

This, of course, surprised not only the stranger but the rest of us as well. "Well," she asked timidly, "who's the youngest?"

"I don't know," answered Bill, "somebody just a few hours old, I guess."

There was a puzzled silence.

Then, in the rather offhand manner he adopts when he wants to be really impressive, he added, "Jesus Christ is the oldest," and dismissing the subject, fell to eating his lunch.

Now, for all Bill's desire to surprise and impress the stranger in our midst, he had hold of a kernel of truth that all too few adults ever find, the great fact that the Church

is essentially a family, the Family of God.

We have rather acquired the idea that the Church is merely a society of like-minded people, which is actually the very thing it is not. The membership of the Church is made up of the world's greatest diversity of interests and thinking, of personalities and attitudes and cultural backgrounds. The common bond of the Church is one of a fact, not of feeling.

## *Members of the Family*

Somewhere behind the Iron Curtain there is a Russian peasant woman who prays before a hidden ikon. She is illiterate, kept penned behind a wall of ignorance by the will of those who are her masters in the Russian State. She is rather superstitious and bewildered by the world she lives in, without hope of change. But she does hold fast to the anchor of faith handed to her by her fathers, and she tries in every way she knows to combat the indoctrination of anti-religion with which the State bombards her children, and she prays daily for their souls. Contrast her ignorance with your education, her thralldom with your freedom, her standard of living with yours. Yet, in spite of all these contrasts, you and she have something far greater in common than you have with some of your neighbors down the street.

Back in the days of England's greatest wealth and glory, there was a lord, living in a great castle, riding to hounds, enjoying a leisured existence we can hardly imagine. Yet you and he have a bond in common that is mightier than any you share with some of the people who work in the same office with you.

Somewhere in Japan there is a young student slowly dying of tuberculosis in a house with paper walls. His food is inadequate, even for a well person; his medical care is scant and sketchy. But you and he have a bond, a common ground, that you do not share with many of those with whom you went to school.



In the Rome of the second century, there was a slave who walked cautiously and silently through the narrowest alleys toward a house where he might receive the Sacrament of Holy Communion. Every time he took such a journey through Rome he risked his life to do it. But that Sacrament was life, life beyond torture and martyrdom, and that group of people with whom he met in the secret place was the only family he knew, made up of slaves and free men, of Jews and Greeks and Roman aristocrats. He risked the pains of the arena in the practice of his faith. Yet you who go to church at your pleasure, in respectability and ease, are brother to him as you are not to many whom you pass on the streets of your own town.

Through eleventh century Europe walked a pilgrim, with scrip and staff as any other of the time, who was one of the world's great kings. Still in his thirties, he had already built for himself a great empire, by battle and diplomacy, by statesmanship and murder, by wise government and bribery. Now he went to Rome, in penitence for his sins, and, incidentally, for the diplomatic advances he might make there. And you and that king have a bond that is greater than that you share with many of the men you live among.

For the common bond of the Church is a family-hood, a bond in depth, in contrast to the superficial unities of which we make much. Most of the common bonds of our lives are more apparent than real; the unity of the Family of God is more real than apparent. It is, as well, a bond of breadth, reaching to the uttermost parts of the earth, so that within its family-ness neither culture nor color nor national boundaries mean anything. Their power to divide is lost beneath the arms of the Holy Cross, which stretch across the world.

It is, as well, a bond of illimitable height, reaching into Heaven itself where we join, even in very action, with its mighty hosts, *with Angels and Archangels, and with all the company of heaven*, praising and blessing God.

## Membership in the Family

This is not an organization but a family, the Family of God, and we are only Christians within it. There is no such thing, there never has been such a thing, as an individual Christian. The thing is an impossibility. The name is a family name, the fact is the fact of belonging, of having been born into the family in baptism. This is one of the Christian paradoxes that it is at one time the world's most individualistic religion and the world's most truly social one. Always the world has posited great alternatives, and Christianity has rejected them, proclaiming instead its mighty paradoxes.

Early in the history of the Church, the world, reaching within it, posed the alternatives of the nature of Jesus Christ: that He must be either man or God. To this *either/or* the Church answered firmly its great *both/and*, proclaiming in the creeds the reality of Christ as wholly man *and* wholly God. To the doctrines of the world's other religions, that man is either merely body or primarily spirit, the Church has answered its paradoxical *both/and*: that man is both body and spirit and that each has its meaning

continued on next page

By

CHRISTINE HEFFNER

Author of

*With All Our Hearts*



## Church is a Family . . . cont

and function in man's eternal destiny. So, also, in the matter of the relationship of man to other men, the Church affirms the tremendous worth of the individual, and at the same time reminds him ever of the essential fact of his position within the Family, a fact which he forgets at his own peril and the Church's loss.

Of course, he is free to forget his position within the Family, he is free to deliberately reject it, to deny it. But the fact of it remains unalterable. Just as a man may deny the parents who bore him, change his name, turn his back on the family, and renounce his loyalty to it, but the fact of his birth remains, so the fact of a birth in baptism remains. Once a Christian, a man or woman is always a Christian, however apostate he may be. The defection or neglect of a Churchman is not merely a matter of individual preference, of a change of mind, but is in fact a matter of disloyalty, of infidelity, of treason. We are members of the Family of God; the thing left to us is what kind of members we are going to be.

And we must remember always that this Christianity is the fact of membership, and we can no more be Christians without regard to the Church than we can be Smiths or Johnsons in complete isolation from the Smiths and Johnsons who have made us so. The fact of the Family is a fact. We can blind ourselves to it, as we can blind ourselves to any fact, but we cannot change it. Yet the Family of God is the family within which we can be most nearly our own selves. It is within the Family, not outside it, that we only can achieve true individual significance and can realize the terrible worth of our own souls, for it is only the Cross that can convey to us the actual value of them.

Within the great Family there are more localized expressions, gatherings of the clan, which we find in the great national Churches and international Communions, in dioceses, and in synods.

### The Family Circle

And then we find the basic unit of the Family: the hearth-side, the  
continued on next page



THROUGH its missions, the Church invites the people of every land and clime to membership in the worldwide Christian community



ON Okinawa, servicemen point a church building. Here, as in Japan, the Church is a fortress against materialism and atheism

## That the Church The Blessings of



TO train men for Christian ministry and leadership, whether at home or abroad, is the goal of theological Church's seminaries



ALL over the United States, federal and industrial projects are rapidly transforming small communities into boom towns. In such communities, there is a particular opportunity for the Church. Our gifts can bring untold blessings to the residents of these new communities.



# y Bring to All Men Christian Ministry

- That the Light of the World may illumine the darkness of the Arctic night and pale the brilliance of the tropic sun . . .
- That the Bread of Life may fill starving souls, the staff of life relieve hungry bodies . . .
- That the leper may shed his sores, the blind man see, the cripple walk erect, the deaf hear the Word of God . . .
- That children may be led into the way of Truth, and the old be sustained in the Faith . . .
- That the fearful may find courage, the doubtful find belief . . .
- That youths may be taught to feed the Flock, and tend the Vineyard . . .
- And that men and women of every tongue and country may proclaim one God and be joined in the blessed bonds of Christian brotherhood . . .



A missionary program both material and spiritual, doubly benefits the Church's overseas missions. Above: Liberia. Right: Haiti.



THE Negro in the United States has a real place in the Church. Today, 242 Negro clergymen minister to many thousands.



IN its college work, the Church seeks to lead students from adolescence into graceful, responsible Christian adulthood



## Church is a Family . . .cont

family under one roof, the parish.

The parish is that immediate portion of the Family gathered around one hearth, and that hearth is the altar. The altar is central to the life of the Family, and it is from its worship that all fellowiness in other things must flow. It is here that the parish becomes the Family at home, it is here that it receives and perceives its familyhood. Its unity begins at the altar. As charity begins at home, but (if it is really charity) cannot stop there; so this unity begins at the altar, but does not stop there. From the altar it reaches out into every action and activity of the Family, within its walls and without. It affects everything that takes place in the parish, and by its influence and love reaches into the rest of the world to affect inalterably the surrounding society. The parish hall continues the work begun by the Holy Ghost at the parish altar, and the whole community eventually must feel and show the effects of that mighty working.

### The Family

So we all, each in his own station and by his own tasks, take our places in the great Family of God, the Church. The making of a family, the partaking of a family life, is never simple nor easy, but it is always worthwhile. Nor is our life in the Family of God cheap, but it is rewarding beyond all description. Here indeed we find the world's best bargain: we give ourselves, and we receive God.

But we do have actually to give ourselves to Him. We cannot receive the richness, the joy, the warmth, and the wonder for the saying of the right words or the giving of a few coins. The life of the Family of God is a miracle, but it is not magic. Like all families, life within it requires sacrifice and it is by sacrifice, God's own sacrifice, that all we receive within it is made sacred. Its power and wonder is the work of God, but it is by the giving up of our own wills that we enable ourselves to receive that power and wonder.

The Church is a blood relationship. The blood, shed on Calvary and partaken by us at the altar, is that of Christ.



# Church's Missionary Program Has Two Main Objectives

THERE are two main objectives in the Church's missionary program. One is that Christianity shall affect all life of all men and women and children everywhere. The Church interests itself not only in Sunday services and catechisms, but in education, health, both physical and mental, housing, job-training, economic improvement, agriculture and so on.

The other main objective is the development of local churches, through which the Christian faith may be presented in terms suited to local needs and the local culture. Overseas this means especially the training of a native ministry. In all places it means a sensitivity to customs and points of view that, on the surface, seem strange.

The pictures on these pages, taken in widely separated parts of the world, show glimpses of the Church's approach to these two goals.

In order that this program may be carried out, the 1952 General Convention adopted a budget of \$5,929,043 for each year of the present triennium. This total was arrived at through careful consideration of the needs in each field (see page 14). The program and budget adopted by General Convention is the Episcopal Church's minimum share of our Lord's great program to go . . . *therefore, and teach all nations.*

During the year 1954 the resources of the Church have not kept pace with the needs of the Church's Program. Expectations for 1954—the share of each diocese and missionary district—plus income from other sources totalled \$5,729,000, which fell \$200,000 short of the budget approved by General Convention. This \$200,000 stands for unfilled missionary needs. It is work that could not be undertaken. It represents people who have not received the blessings of Christ.

In September, 1955, General Convention will meet again to review the work of the Church and to plan the program and budget for the next

three years. There is only one year left in the present triennium to put into effect the complete program adopted by General Convention in 1952.

General Convention with its House of Bishops and House of Deputies (composed of clergy and laymen elected from each diocese and missionary district) represents you just as the Senate and the House of Representatives represent you. General Convention's responsibilities are your responsibilities. The budget adopted by General Convention is your budget.

General Convention and National Council, the legislative and administrative organizations within your Church, can study, plan, propose, adopt—but they cannot execute unless you, the individual church member, through your parish, your diocese, your missionary district, make sure that the financial requirements are met.

Your gifts to the Church Program through the Every Member Canvass are your share in the task our Lord has given the whole Church. Your gifts bring many blessings to many people and as you develop the habit of giving seriously and gratefully as the Lord has blessed you, you bring into your own life the richness of a growing relationship with God.

GREEK quonset hut-church exemplifies the aid to disaster victims through budget item for World Relief and Church Co-operation.



TO military personnel, the Church's chaplains (top) bring Christian guidance and the opportunity for regular worship. Through the many dedicated men and women (bottom) who staff its hospitals and dispensaries, the Church applies the benefits of modern medicine.





NEW life for industrial parishes and missions and each worker's sense of a vocation in Christ are two important aims of the Church's urban-industrial work.



SO that physical isolation may not mean spiritual desolation, the missionary travels many miles to remote people. Above: the Rt. Rev. Lyman C. Ogilby, Suffragan Bishop of the Philippines, visits some mountain people.

... all life of all men, women, and children everywhere



THE migrant ministry offers itinerant farm workers and their children (above) in twenty-three states, education, recreation, counseling, and Christian warmth.

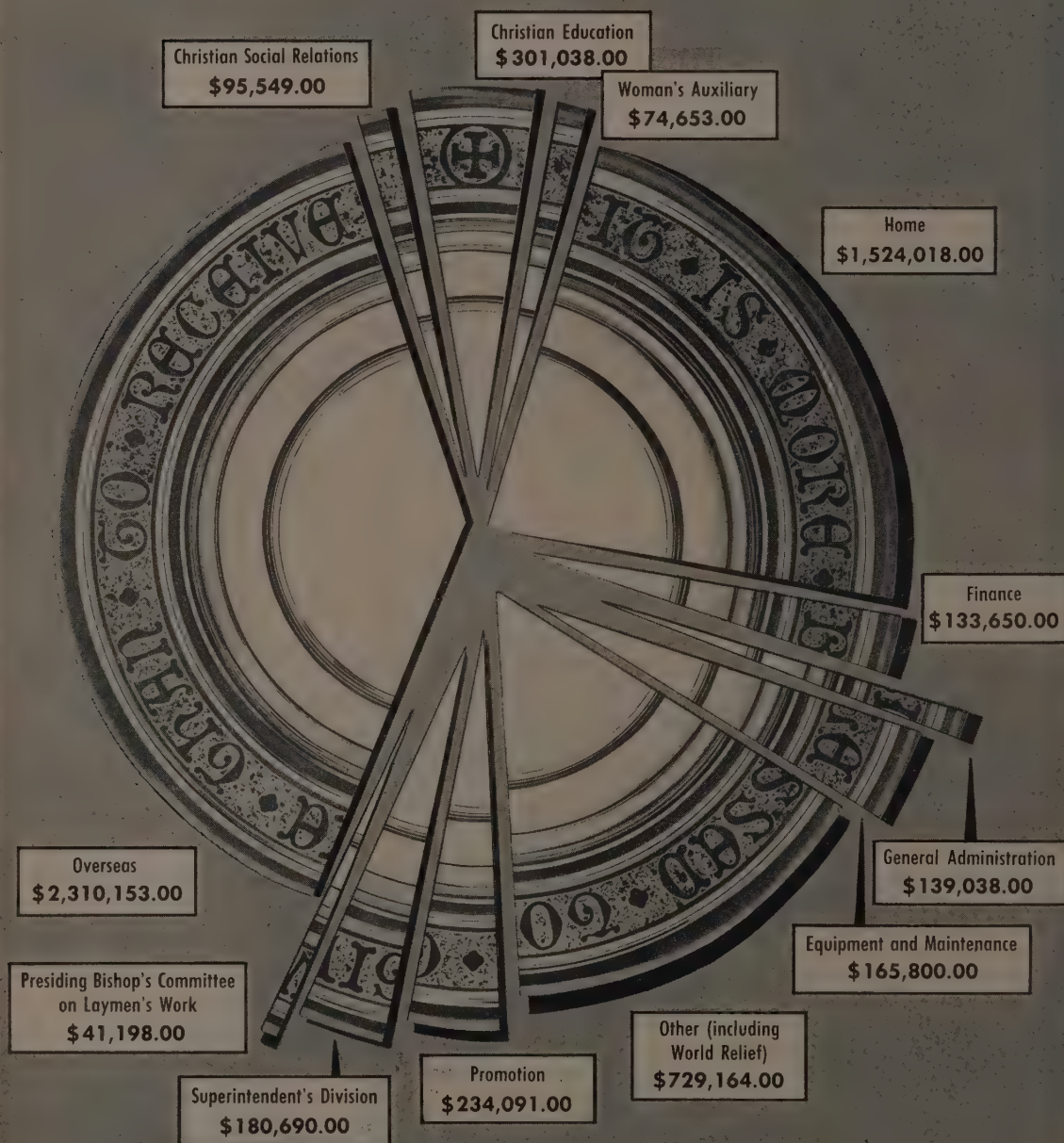


TO impart the heritage of Christian belief to its youthful members is one of the major responsibilities of the Church. Church schools (above) guide youth toward a vital, loving relationship with God and with the Church.



# General Church Budget 1953-1955

*As Adopted by the General Convention*





# Christian Brotherhood in Action Convinces California Mission of its Responsibilities



PORTABLE chancel, built by men's club of St. Thomas', Rodeo, must be put up in movie theater every Saturday, after last show. Frank Napier (holding cross) lends a helping hand.

nearest Rodeo, St. Mark's in Crockett, seven miles away, and served there as a vestryman. Sometime thereafter, St. Mark's rector suggested that a mission be started in Rodeo, with a nucleus of the nine families of Rodeo who were occasional attendants at St. Mark's.

No definite action was taken, however, until about a year ago, when the Rt. Rev. Henry H. Shires, Suffragan Bishop of California, assigned seminarian Lester Kinsolving to start a diocesan mission in Rodeo.

Help came to the infant mission from several sources: Mr. and Mrs. Harry Weaverling, church members who own the Rio movie theater in Rodeo, offered the use of their theater for Sunday services and church school; St. Mark's loaned a prayer desk and a processional cross, and the Woman's Auxiliary sent \$25;

continued on next page

**T**HIS fall in Rodeo, Calif., an oil town of seven thousand people, a dynamic young life insurance executive named Frank Napier is running the Every Member Canvass for St. Thomas' Mission.

Frank is well qualified for the job: last year, he helped run the mission's first Canvass, which netted twice the amount expected. He heads a family of faithful church members that includes his wife, the church school superintendent; twelve-year-old Woodie, an acolyte; and two younger daughters.

But something else makes Frank Napier especially fitted to head the Rodeo mission's Every Member Canvass, for the theme of this year's Canvass is As the Lord Has Blessed You, and during the past year, Frank Napier, father and Churchman, has experienced the full meaning of this message.

Frank was confirmed about four years ago at the Episcopal church



MUSIC for services at St. Thomas' emanates from wire recorder attached to theater's loud-speaker system, is recorded by a seminarian in chapel of Church Divinity School of the Pacific

all photographs by Barry Evans



## California Mission . . . . . continued

and Lester Kinsolving volunteered his services, since no aid was forthcoming for church school material or his salary.

From the very beginning, the Napier family pitched in to help. Mrs. Napier was quickly pressed into service as church school superintendent. After the men's club had built a collapsible chancel for the stage of the movie theater, Frank Napier served his turn in helping to put it up after the last show on Saturday night and to take it down after Sunday service. He also learned to operate the sound equipment which played hymns that Lester Kinsolving had recorded on his own wire recorder from the organ at the Church Divinity School of the Pacific, since the theater had no piano or organ.

The mission's first crisis was a struggle for independence from the Crockett church. Frank Napier helped lead the movement, and was elected a member of the Bishop's Committee, whose duty was to petition the Bishop for recognition as an organized mission.

Meanwhile, the mission was making rapid strides in its development. A Woman's Auxiliary was organized and, thirteen days later, held a bake sale whose net profits enabled the women to buy material and to make

vestments for the choir of ten and the six acolytes, among them, Woodie Napier. A Young People's Fellowship was formed. At a convocation meeting, Lester Kinsolving reported on the progress and needs of the mission, with the result that nine churches and missions sent equipment to the new mission, the first gift received being a chalice and paten from the Chinese Mission of Our Saviour in Oakland.

The mission was three months old when the bishop of the diocese, the



SEMINARIAN Lester Kinsolving, in charge of St. Thomas', greets flock after services

Rt. Rev. Karl Morgan Block, asked that an Every Member Canvass be held, prior to recognition as an organized mission. This was the Canvass helped by Frank Napier, which had such successful results.

From then on, all seemed smooth sailing for the mission. From an attendance of twenty-three at the first service on September 20, 1953, the congregation grew to fifty-six on Palm Sunday, and at the Bishop's Easter visitation, numbered sixty-four.

Received as an organized mission of the diocese, the name St. Thomas' was chosen, because of the doubt that surrounded its initial existence and the faith which supplanted that doubt, a faith demonstrated eloquently in February, when the first confirmation class of eleven, six of them converts, was presented to the Bishop.



IN theater office-vestry are, left to right, Lester Kinsolving, his wife, and Frank Napier

And then, last June, the mission faced another crisis. The BUILDERS FOR CHRIST drive was combined with the Diocesan Centennial Advance Fund, and the meeting held to decide upon the mission's pledge saw a disagreement among the members of the Bishop's Committee.

Lester Kinsolving and some members backed a pledge of 150 per cent of its assigned quota, "But why should we give, when we need the money for our own building fund?" was the question raised by members opposing the quota.

Finally, the pledge of 150 per cent was voted by a split committee, and with hard work, a one-night benefit was held at the movie theater, raising one-third of the pledge.

In the discussion, Frank Napier had been neutral. Indeed, he had even expressed some doubt about giving money to others, when it was so badly needed by the mission itself. And so, a doubtful Frank Napier left Rodeo with his family for a cross-country summer vacation.

But it was a convinced Frank Napier who returned to Rodeo after his vacation. And at a subsequent meeting of the Bishop's Committee, a militant Frank Napier rose to answer the persistent question "Why should we give, when we ourselves are in need?"

Frank answered the question by telling a story. It was the story of a family returning from a vacation together, alarmed by the sudden,



SEAL on Bishop's chair (left) was painted by WA member who also made church banner





BISHOP'S committee meets to discuss St. Thomas' pledge for Every Member Canvass. Frank Napier (second from left) heads drive.



FLANNEL board made by her husband is used in teaching church school class by Mrs. Robert Martin and her sister, Joyce Palmer.

mysterious illness of their twelve-year-old son. The boy was examined at the hospital in Oak Ridge, Tenn., but no diagnosis was made until they reached Amarillo, Texas. By now the boy could not move his left leg or the left side of his face. And then came the dreadful diagnosis: polio!

The family wired the fearful news to their diocese, where their seminarian and their Bishop quickly sent a wire to the Rt. Rev. George H. Quarterman, Missionary Bishop of North Texas.

Bishop Quarterman responded by rushing to the hospital to bolster the faith of the heart-broken family. After the bishop's departure for the Anglican Congress, the Rev. Lawrence Brown, a teacher at the new seminary in Austin and supplying at St. Andrew's, Amarillo, stayed at the family's side, winning their hearts by his devotion.

Mr. Brown was at the hospital every day, and procured a large fan for the boy's room, to hold at bay the fiery heat of the Texas sun. Flowers sent by the Amarillo parish brightened the boy's room, symbols of the prayers being offered by the parish for his recovery.

And then it seemed that all the prayers were answered: the doctors found that the boy had contracted bulbar polio, but fortunately had been spared total paralysis. It was Mr. Brown who helped to arrange for transportation of the boy and his

family to their home. . . . To their home in Rodeo, Calif., for the story that Frank Napier told the Bishop's Committee was his own. The family was the Napier family. The sick boy was Woodie Napier.

Frank continued his testimony: "The doctors and gamma globulin, flown in by the National Foundation for Infantile Paralysis, could do only so much," he told the Bishop's Committee. "The rest was in God's hands."

"We were two thousand miles from home. But we weren't alone. The Church was there. A missionary district with its bishop and other clergy were behind us.

"And here at St. Thomas', when we thought we were alone, remember the gifts we got from other missions and parishes? Why the very first gift we got was from a mission in Oakland!

"I've been thinking a lot about these things, lately. Sure, we're in need. But so is the whole Church. I think we've been so wrapped up in getting St. Thomas' on its feet that we've forgotten we're part of a whole Church and a whole church program. Believe me, I've found out what that program means!"

This fall in Rodeo, Calif., the people of St. Thomas' Mission, having started a building fund, are looking for land to build on. But in spite of their concern for their own mission program, the people of St. Thomas' won't forget their responsi-

bility toward the General Program of the Church. Frank Napier won't let them.

As he runs the Every Member Canvass in Rodeo this fall, Frank will remind the people of St. Thomas' of his debt—and theirs—to the Church's missionary program. Seeing Frank, they will think of Woodie Napier, slowly recuperating and eager to serve the one more Sunday he needs to get his acolyte's cross. And they will remember that they must give, As the Lord Has Blessed Them. . . .

## Lepanto Churchmen Pledge Day's Pay to Build Church

WHEN the people of Lepanto petitioned the convocation of the Missionary District of the Philippines for a resident priest, they backed up their enthusiasm with a pledge of a day's pay each as the initial contribution toward the construction of a church.

A Filipino priest, the Rev. James B. Kollin, was put in charge of the new mission. At the Lepanto Consolidated Mining Company, where the new church will be located, he found more than 250 Anglican employees. With their families they number between seven and eight hundred Churchmen. Many of them came from the Church's missions at Sagada, Besao, Tadian, and Bontoc.



# Overseas Military Installations Offer New Church Frontier

By the Rev. ROBERT J. PLUMB

I HAVE just returned from a twenty-seven-day tour of United States Air Force bases in Europe, North Africa, and Saudi Arabia, as a guest of Air Force Chief of Chaplains, Major General Charles I. Carpenter.

In company with representatives of Protestant, Roman Catholic, and Jewish faiths, I was airborne 102 hours and logged more than twenty thousand miles. The trip was made in a Special Missions Military Air Transport, a C-54, which was the late President Franklin D. Roosevelt's *Sacred Cow*.

Our group visited briefly behind the Iron Curtain in East Berlin. But

most important of all, I discovered a new frontier for which the Church must assume greater responsibility.

I found American communities, complete from juke boxes to super markets, as if whole segments of Main Street had been torn up and set down in strange environments. I became unmistakably aware that our frontiers of freedom are not manned by men alone, but by their dependents, women and children.

These American families sometimes have to live in muddy trailer camps or in houses which, by American standards, are inadequate. In occupied territory, excellent housing has been built, but in France, England, and parts of North Africa, our servicemen are making real sacrifices. They often drive long distances from home to base at their own expense. Schools for their children are not just around the corner, and

upon many extended installations, there is the ever-present realization that in the event of war, they and their loved ones would, of necessity, be expendable.

As seas, mountains, and deserts unrolled thousands of feet below me, I received fleeting glimpses of the terrain, and impressions of the places I visited shaped themselves. In Western Germany, I felt boom town vitality and remarkable recovery from the holocaust of World War II. In France, I felt a certain feeling of purposelessness and not sharing in recovery. England was "carrying on" with a will to see it through. Morocco and Libya were restless, in Saudi Arabia, East and West have met but not mixed, and Athens was hopeful and recovering.

The American sector of Berlin was prosperous and had problems of crowded traffic; the Russian sector (East Berlin) was poor, deserted, with no traffic problems. The contrast in the quality of life in these sectors is an overpowering lesson in favor of democracy.

It was my privilege to meet with a group of our chaplains and their wives at Frankfurt, Germany. I found our chaplains making a heroic effort to serve our people. They are driving long distances, Sunday after

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CHAPLAIN PLUMB is the Executive Secretary of the National Council Armed Forces Division and a commander in the U.S. Naval Reserve.



OFF for inspection trip. Left to right, back row: Maj. Gen. Harry A. McKnight, Rabbi Aryeh Lev, Chaplain Carpenter, Chaplain Plumb. Front row, left to right: Duke K. McColl (Baptist), Bishop James H. Griffiths (Roman), G. Paul Butler, *Best Sermons* editor, the Rev. Timothy Flynn (Roman), and the Rev. M. J. Creeger, Director, General Commission on Chaplains.



MOMENT of military merriment at an airport in France includes Chaplain Plumb (left) and (in light uniform) Major General Charles I. Carpenter, Chief of Air Force Chaplains





ALOHA recently was extended to the Church's newest missionary clergymen to Honolulu. Three of the four clergymen returned to the islands after preparing for Holy Orders in the United States. Left to right are Mrs. Bonsey; the Rev. Edwin Bonsey; Mrs. Coon; the Rev. David P. Coon; Mrs. Gifford; and the Rev. Gerald G. Gifford III, formerly assistant at Bartholomew's New York City.

THE call of God, coupled with the call of the Islands, has sent four new clergymen to Hawaii as missionaries this year. Three of them, the Rev. Gerald G. Gifford III, the Rev. David P. Coon, and the Rev. W. Edwin Bonsey, Jr., returned to familiar territory.

The Rev. Gerald G. Gifford III served as a marine in the Marshall Islands and Okinawa in World War II and, during leave in Honolulu, was confirmed by the bishop under whom he is serving, the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Hawaii. The racial situation in the Islands interested him, and he liked the relaxed atmosphere of the Territory.

At the end of the war, Mr. Gifford returned to the United States and, with his wife, studied at Ohio State University for his B.A. in education. Both the Giffords were interested in religious education and he became director of Christian education at Trinity Church in Columbus, Ohio.

In 1949, Mr. Gifford went to the Episcopal Theological School, Cambridge, Mass., to do a year's graduate study. While there, he decided to seek ordination, and completed his theological education in 1952. The Giffords often talked of going to

## New Ambassadors for Christ Go to the Hawaiian Islands

Hawaii, but they decided to stay in the United States for a while, and he accepted a post as assistant to the rector of St. Bartholomew's Church, New York City. In his two years there he did much to reorganize the church school and organized a thriving young adults group which has attracted young people from the entire metropolitan area.

The urge to return to Hawaii persisted, however, and Mr. Gifford applied for appointment to the Islands. When the Giffords left the United States with their two small daughters, Roxanne and Carrie Lee, Mr. Gifford said that he felt as though he were going home.

The Rev. David P. Coon is another young clergyman whose adopted home is Hawaii. Mr. Coon first went to the Islands after his graduation from Michigan State Normal College to teach at the Hawaii Episcopal Academy in Kamuela. During the year he taught there he decided to enter the ministry and became a

postulant under Bishop Kennedy. He returned to the United States to study at the Church Divinity School of the Pacific in Berkeley, Calif., from which he graduated this past June. His wife, the former Joanne Fleener, was born in Hawaii and has spent most of her life there. The Coons arrived back in Hawaii in August.

The third homecomer, the Rev. W. Edwin Bonsey, Jr., first went to the Territory when he was five years old. He spent most of his early life on the Island of Maui, and went to Oberlin College in Ohio, and received his B.D. at the Church Divinity School of the Pacific. Mr. Bonsey was ordained deacon this past June in California. He is married to the former Kathryn Brownell, who visited the Islands three years ago.

The fourth new Hawaii missionary and the only newcomer to Honolulu is the Rev. G. P. Mellick Belshaw, who arrived there recently with

continued on page 31





Rondal Partridge

MOST recent building erected with the aid of the United Thank Offering, the chapel of St. Margaret's House, Berkeley, Calif., was designed by architect to fit school's garden setting

## St. Margaret's Builds a Chapel

NEWS FROM OUR MISSIONARIES

THE most recent building completed with United Thank Offering aid (FORTH, October, page 14) is the chapel of St. Margaret's House in Berkeley, Calif.

St. Margaret's House, one of the Church's two training schools preparing women for professional church work, had long been in need of an adequate chapel. The chapel that they were using had several serious drawbacks, drawbacks made especially serious in the light of the recent increase in the number of women in training.

*It was too small:* St. Margaret's has room accommodations for twenty-one boarding students and four staff members; the chapel seated twelve. At the Holy Communion, students had to remain in the hall until the celebrant was at the altar, and had to leave ahead of him, in order to provide room in the aisle and at the door.

*It was too noisy:* the chapel was located beside the front door, at the head of the front stairs which lead to offices, library, and lounge. Its east window faced the street, and its west side adjoined the kitchen, back service hall, and back stairs. Street noises, the front door bell, office chatter, and telephone conversations were all too clearly audible.

*Instruction in altar work was greatly handicapped:* the broom closet off the back hall which served as a sacristy was too small for a table and had neither lights nor running water. Those preparing the altar had to dodge the busy back hall traffic, run up and down stairs, and go to the kitchen or butler's pantry for water. Under these circumstances, students could not learn to prepare for Communion with the proper reverence, love, and gratitude. In addition, there was no storage space for the altar linen.

The need for a chapel was clear, but who would provide the means to build it? While St. Margaret's is a provincial institution and has been receiving gradually increasing provincial support, it was felt that problems of expansion and finance in the missionary districts of Province VIII took precedence over the need for a chapel at St. Margaret's House. There was \$6,000 on hand and the promise of an additional \$1,000 for



a new chapel, but the whole sum needed for even the simplest building seemed depressingly large.

Thus it was that the board of trustees, the Rt. Rev. Karl M. Block, Bishop of California, and almost every diocese and missionary district in the Eighth Province requested that a grant of \$30,000 be made from the 1952 United Thank Offering, for a chapel for St. Margaret's.

In discussing the request, the United Thank Offering Committee for the Triennial Meeting felt that too small a sum had been asked for so important a purpose, and, in making up the budget, increased the amount to \$35,000. The amount was enthusiastically endorsed by the Triennial Meeting.

And so, today, St. Margaret's old chapel is being used by St. Margaret's dean as her office, and the school has a beautiful new chapel, with adequate space for student and faculty worship, set apart from the hum and chatter of a busy school, and fitted with a proper sacristy. The chapel is fireproof, earthquake proof, and waterproof. There also is a basement classroom.

A faculty member said, in a recent letter: "I wish you could see our wonderful chapel and experience the great joy and interest of the students, faculty, and our friends as we begin to use it. It is exciting to have an adequate sacristy in which to train our students. The classroom goes into use at once. It is all completely satisfying. It is simple, very beautiful, and is creating much interest all about us."

Words such as these testify to the continuing worth, both material and spiritual, of the United Thank Offering.

## Outstanding Citizen

PAUL A. TATE, Director of St. Paul's School in Camaguey, Cuba (FORTH, December, 1950, page 22), has received from the Rotary Club of Camaguey a gold medal for outstanding citizenship. The Rotarians of Camaguey have presented the medal only twice before in their history.

Mr. Tate's leadership in civic betterment was recognized last year by Camaguey's city administration, who declared him an adopted son of the city.

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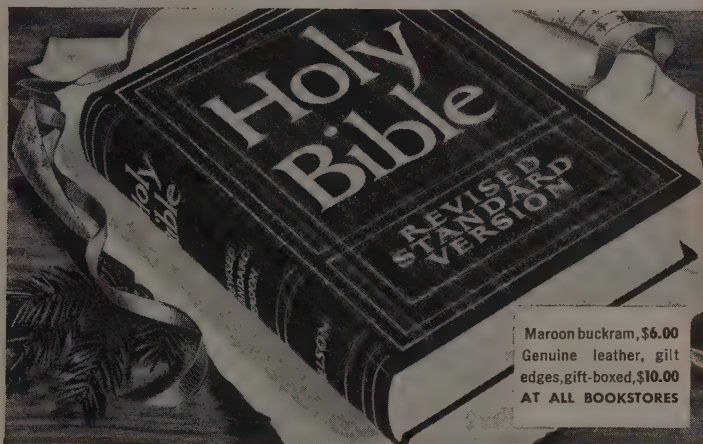
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## Read a Book...continued

Gospel is to be preached to all nations, to the Jew first and also to the Greek. If Christianity ceases to be in principle a universal religion, it is no longer Christianity."

Readers who enjoyed Mortimer Smith's criticism of modern public school educational theory and practice *And Madly Teach* will want to read his newest book *The Diminished Mind: A Study of Planned*

*Mediocrity in Our Public Schools* (Chicago, Regnery, \$2.75). As before, Mr. Smith attacks the "deep-seated bias of modern education, a bias involving the repudiation of ultimate truths in favor of pragmatic testing, the perversion of science into idolatry of the scientific method, the dethronement of man as individual in favor of sociological man." Mr. Smith is not writing from a specifically religious point of view, but he does think education should stress moral values, and he reveals the wide

gap between John Deweyism, the religion of public education, and Christianity.

The gap between the contemporary secular viewpoint and the Christian view in another field is clearly drawn in Gilbert Russell's *Men and Women* (Greenwich, Seabury Press, \$1.50). This is a book by an English writer who is both a priest and doctor of medicine that gives a Christian exposition of love, marriage, and sex. The various chapters discuss human nature, sex and love, marriage, family pattern and plan, and sex and society. There are much good sense and sound theology here and a genuine and realistic understanding of modern life. This is a book that parents, young adults, the clergy, especially will find informing and valuable.

Marriage with those of another faith or no faith at all is considered in James A. Pike's *If You Marry Outside Your Faith* (New York, Harper, \$2.50). The author, Dean of New York Cathedral, discusses actual case histories of marriages between Christians and Jews, between Roman Catholics and Protestants, between Protestants of different Churches and between Christians and non-believers. He shows the difficulties and suggests how they might be handled. He states the official views of the various religious groups on marriage and reminds Episcopalians that the Church "warns members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law."

A good sermon is for reading as well as hearing. This is proved once again by *Go Preach!* (Greenwich, Seabury Press, \$3.50), edited by Theodore O. Wedel and George W. R. MacCray, a book of thirty sermons by leading clergymen of the Church. They are selected from hundreds of sermons prepared over the past ten years under the direction of the Presiding Bishop's Committee on Laymen's Work for use by lay readers. The sermons are arranged under two headings: The Christian Year and Great Themes. They are clear, straightforward expositions of the Christian faith.

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**W**E thank thee, O Lord, for the glad and loving service of missionaries throughout the world: for doctors and nurses who bring healing and strength to the body, for teachers and scholars who open the mind and bring relief from fear and superstition, for preachers and writers who are bringing the knowledge of God's love to the hearts and minds of men in their own tongue. For all these channels by which Christ's life is coming to men and women and children, we give thee most humble and hearty thanks. Glory be to thee, O Lord most high.

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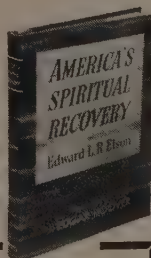
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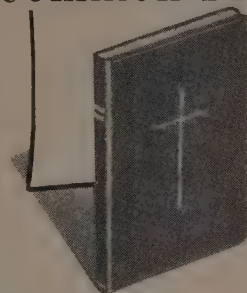
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The Rev. Almon R. Pepper (right), Director of Christian Social Relations for the National Council, has become the sponsor of one of the 1,500 European refugee families which the Church has pledged to resettle by 1956.

The Rev. Alexander Jurisson, Resource Secretary for World Relief, witnesses Dr. Pepper signing the assurance which will bring to America Artur Kohl, his wife and two children, escapees from Latvia. The National Council is underwriting Dr. Pepper's assurance, as it does for all sponsors who co-operate with the resettlement program of the Church.

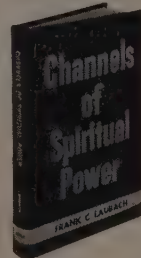
The Kohls are the first family to be personally sponsored by an official of the National Council. Under the terms of the Refugee Relief Act of 1953, sponsors must give assurance of work for the family breadwinner, housing, transportation from point of debarkation to new home site, and guarantee that the family will not become a public charge. A recent revision of the act's regulations now makes it possible for groups of citizens such as dioceses, parishes, and Woman's Auxiliaries, represented by one individual, to sponsor refugees.

Since 1953, the Church has brought 383 European families to the United States. The program is carried out in co-operation with Church World Service, an agency of the National Council of Churches of Christ.

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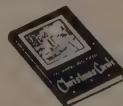
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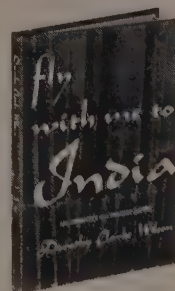
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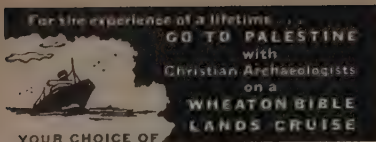
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## Five Religious Leaders Honored by Yale

THE Rt. Rev. Henry Knox Sherrill, Presiding Bishop and one of the six new presidents of the World Council of Churches (FORTH, October, page 13), presented five world religious leaders for honorary degrees at the recent opening of Yale Divinity School.

A past president of the World Council, the Archbishop of Canterbury, the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, received a degree of Doctor of Laws (see right), and Alan Paton, South African author of *Cry, the Beloved Country*, received a degree of Doctor of Humane Letters.

Degrees of Doctor of Divinity were awarded to two of the World Council presidents, Archbishop Michael, head of the Greek Orthodox Church in North and South America, and Bishop Otto Dibelius, president of the Evangelical Church of all Germany; and Paul D. Devanandan, secretary of the literature and publications department of the council of YMCA's of India, Pakistan, and Ceylon.

In his address the Archbishop of Canterbury said Christianity is "coming into its own once more." He said that the dropping of the atom bomb on Hiroshima is leading to a reconciliation between religion and science. He said it has compelled scientists to realize they had to become humanists whether they wanted to or not. The new alliance between religion and science is spreading widely in Great Britain, especially in universities founded under anti-Christian auspices in the last hundred years. He declared they are seeking means of getting around their charters so as to be able to introduce religious studies.

The Archbishop said all universities are recognizing today that their greatest problem is to give some kind of general philosophy of life, and at the same time provide the intense specialization of modern life.

The solution does not lie in attempts by the university to preach the Gospel or to be the agent of a Church, for which it was not constituted, he continued, but in efforts to bring about a "steady change in the climate of men's minds."



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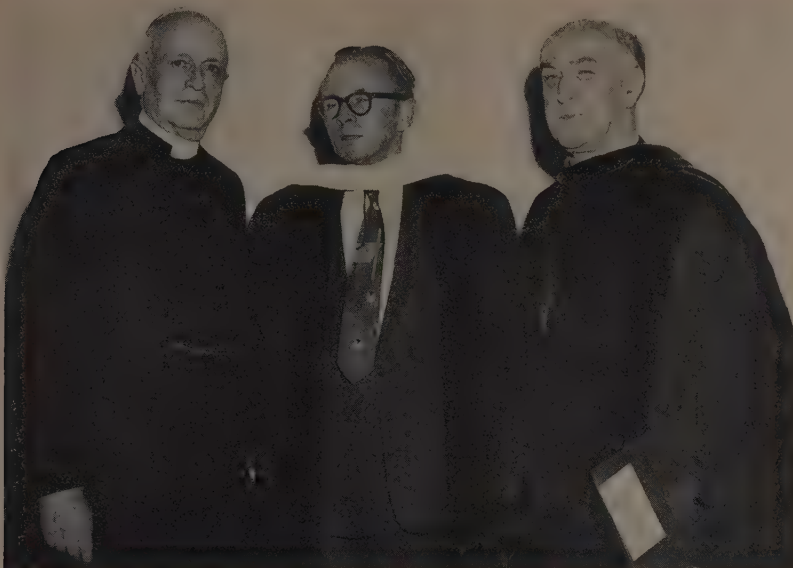
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## CANTERBURY ACCEPTS YALE DEGREE



PRESENTER of five world religious leaders for honorary degrees at Yale Divinity School was the Rt. Rev. Henry Knox Sherrill (left), Presiding Bishop and senior fellow of Yale University. The Anglicans honored were Alan Paton (center), author of *Cry, the Beloved Country*, and the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury (right). See p. 26.



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## CHURCHMEN IN THE NEWS

A GOOD mother, a fine wife, a devoted Churchwoman, and a lively addition to the community in which she lives" are the words used by the Rt. Rev. Richard H. Baker, Bishop Coadjutor of North Carolina, in describing Mrs. George L. Lyon, diocesan Christian social relations secretary of the Woman's Auxiliary.

Mrs. Lyon is well suited for her diocesan position, for she feels strongly her responsibilities as a Christian citizen. When asked what she thought the role of a Christian should be in civic affairs, she answered recently, "I believe the role of the Christian in social action must be interpreted through an enlightened and educated conscience. For instance, we in the South have a wonderful opportunity to prove our Christian citizenship in how we minimize and relieve the tensions caused by the recent Supreme Court decision against segregation."

She went on to say that Reuel Howe in his book, *Man's Need and God's Action* (Greenwich, Seabury Press. \$2.50), sums up her thoughts on Christian citizenship when he says, "God was in Christ reconciling the world to Himself . . . and entrusting to us the message of reconciliation. . . . If there is anything that we are doing as individuals or as parishes that does not fit into this reconciling purpose, then it is not our business; and if there is anything that we ought to be doing that fits into it, then we must make it our business."

Mrs. Lyon is making it her business. Last spring at the time of her election as Christian social relations secretary, she was the Auxiliary's representative to the North Carolina State Legislative Council. This is a voluntary citizens' group interested in studying and influencing the

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## GOOD, FINE, LIVELY



Mrs. George L. Lyon

State's legislative procedures. As chairman of a committee of five, reviewing the council's procedures and policies, she was instrumental in having the council decide on its program sufficiently in advance so that the program could be made known to each Auxiliary in the diocese. Now each branch is able to instruct its delegates to the annual diocesan Woman's Auxiliary meeting on how to vote on the council's actions.

Civic pride is another of Mrs. Lyon's attributes. A trained public speaker, with a Bachelor of Oratory degree from Brenau College, Gainesville, Ga., she wrote, produced, and broadcast two successful programs, *The Pride of Durham* and *Through the Years Since 1905*. The former dealt with the people, who, as Mrs. Lyon says, "had the courage to come to this queer, ugly little town and make it one of the most productive and progressive in the South." Both programs were broadcast over Station WTIK, Durham. Mrs. Lyon now hopes that *The Pride of Durham*, which also was the name of a tobacco manufactured by one of her

continued on next page

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## Churchmen . . continued

husband's ancestors, may be televised when WTIK-TV goes into operation. She says, "We believe the beam will be so strong that our sister cities may come to know without a doubt that, while Durham may not be beautiful, it is a city of character and ability."

Civic leadership and a radio career might be considered full-time work by some people, but they form only part of Mrs. Lyon's daily life. She is president of the Woman's Auxiliary of St. Philip's Church, Durham. For the past twelve years she has taught the senior high church school class and for twelve years she has been counselor to the young people of St. Philip's.

The Lyons, who have been married twenty-nine years, have three children: Snowden, an X-Ray technician in Louisville, N. C.; George, Jr., a June graduate of the University of the South, Sewanee, Tenn.; and Louise, a junior high student in Durham. Their family circle also includes a number of dogs, one of which is a handsome Weimaraner, a large hunting dog. Fishing and home movies are among the family hobbies.

Mrs. Lyon's fine family, her sparkling personality, her wide interests, and her many abilities make her an attractive witness for Christ and His Church.

• The Rt. Rev. PHILIP LINDEL TSEN died in Shanghai early this summer. Bishop Tsen, who was sixty-nine, was retired Bishop of the Diocese of Honan in China and Chairman, 1947-49, of the House of Bishops of the Chung Hua Sheng Kung Hui. Bishop Tsen was the first Chinese chosen to head a diocese and the first to become Chairman of the House of Bishops, which in effect made him titular head of the Chinese Church.

• Three bishops were consecrated in the past two months: the Rev. JOSEPH S. MINNIS as Bishop Coadjutor of Colorado, September 29; the Rev. ARCHIE HENRY CROWLEY as Suffragan Bishop of Michigan, September 30; and the Very Rev. ALBERT R. STUART as Bishop of Georgia, October 20.

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### NOVEMBER

Every Member Canvass

- 1 All Saints
- 5 Thirty-fifth anniversary, consecration, the Rt. Rev. Edward L. Parsons, retired-Bishop of California
- 24 Thirtieth anniversary, consecration, the Rt. Rev. Frank A. Juhan, Bishop of Florida
- 25 Thanksgiving
- 28 Advent Sunday. Corporate Communion for Men and Boys of the Episcopal Church
- 30 St. Andrew. Twenty-fifth anniversary, consecration, the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac

### DECEMBER

- 3-6 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
- 4 Consecration, the Rev. Anson Phelps Stokes, Jr., as Bishop Coadjutor of Massachusetts, Trinity Church, Boston
- 7-9 National Council, Seabury House
- 21 St. Thomas
- 25 Christmas
- 26 St. Stephen
- 27 St. John Evangelist
- 28 Holy Innocents

The Episcopal Hour, sponsored by Province IV and heard in many parts of the country, will feature the Very Rev. James A. Pike, Dean of the New York Cathedral; the Rt. Rev. Theodore N. Barth, Bishop of Tennessee; and the Rev. Bryan Green, during November and December. Consult your local paper for time and station.

## Ambassadors for Christ

continued from page 19

Wheeler. A postulant from Christ Church, Cambridge, Mass., Mr. Belshaw was graduated from the University of the South in Sewanee, Tenn., and received his theological training at the General Theological Seminary, New York City. He was ordained deacon this past summer.

These new missionaries, at the threshold of the Pacific, will be among the hosts to General Convention when it meets in Honolulu next year (FORTH, July-August, page 12). Honolulu is the first missionary district to be host to General Convention. It will offer bishops, deputies, and visitors, alike, the opportunity to see the Church's missionaries at work in the Islands.

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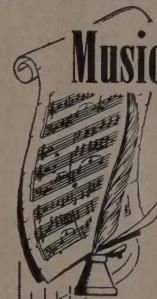


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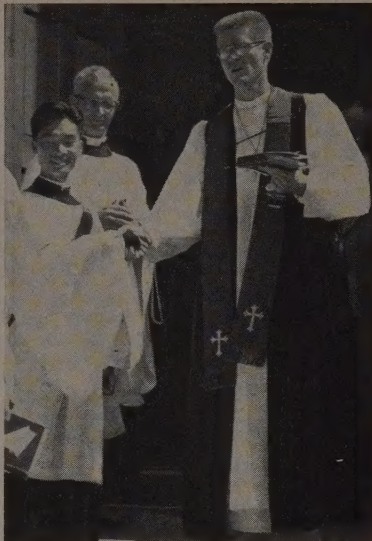
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## SAMUEL WU ORDAINED



Newly ordained deacon, the Rev. Samuel Wu (left) is greeted by the Rt. Rev. Lyman C. Ogilby, Suffragan Bishop of the Philippines, on the steps of St. Jude's Church, Fenton, Mich. A candidate from St. Stephen's, Manila, Mr. Wu studied for the ministry at St. Andrew's Theological Seminary, Manila (FORTH, February, page 12), and is a graduate student at the General Theological Seminary, New York City. This past summer he was lay assistant at the Fenton church and at its mission in Holly, Mich.

## Military Installations

continued from page 18

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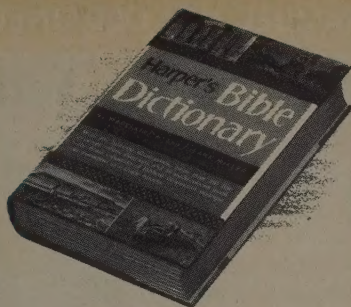
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**AND** it was told Jô'ab, Be-  
hold, the king weepeth and  
mourneth for Ab'sâ-lom.



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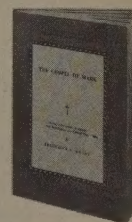
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